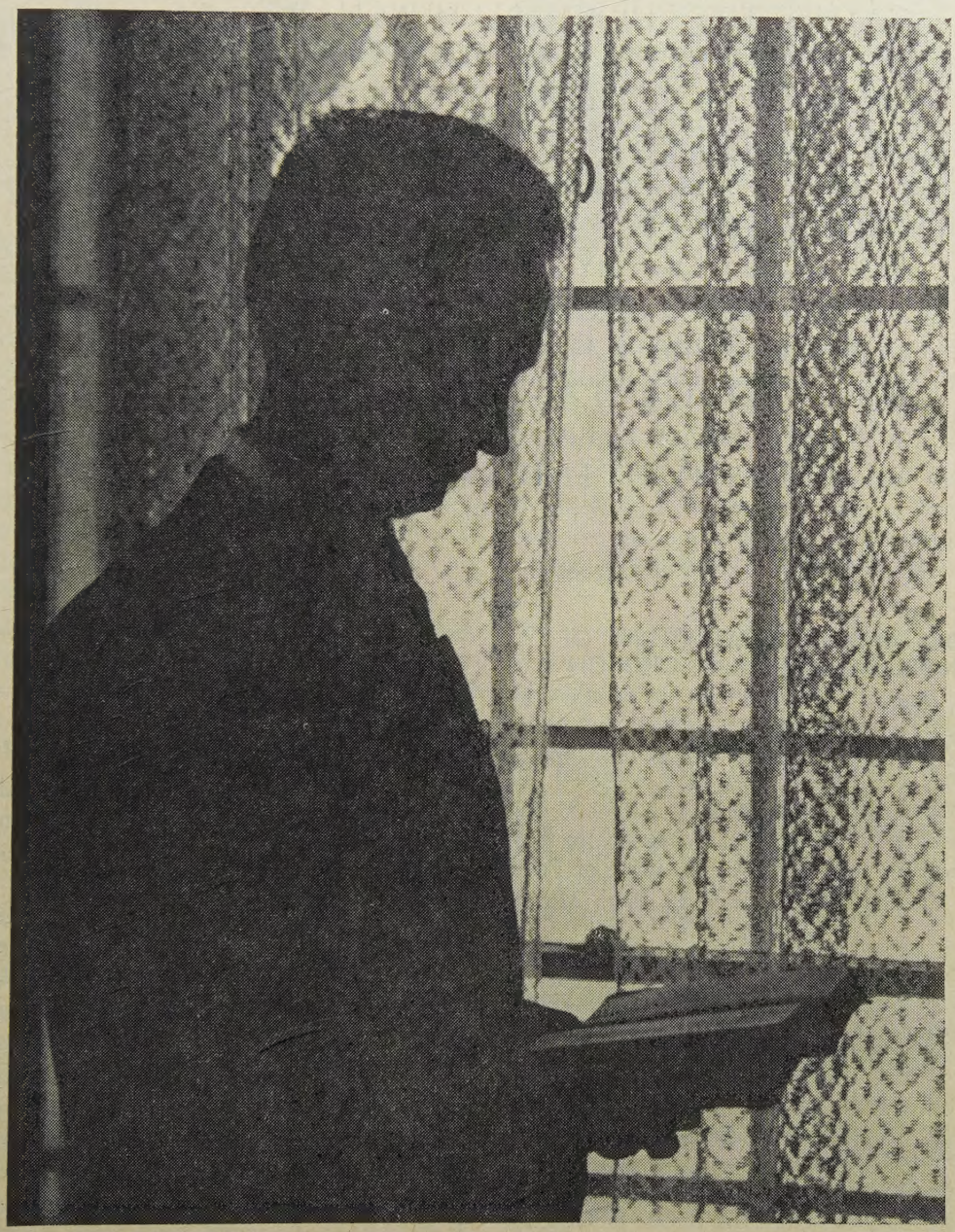
Lutheran Herald



RNS Photo

"Evening, and morning, and at noon, will I pray."
Ps. 55:17

UME XXXVIII MINNEAPOLIS, MINN., AUGUST 24, 1954 NUMBER 34

PACIFIC LUTHERAN
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SPECIAL COLLECT

for the Twelfth Sunday after Trinity

September 5, 1954

LORD GOD, OUR HEAVENLY FATHER, WE THANK THEE, THAT OF THY GREAT MERCY, THOU HAST GIVEN US THY HOLY AND BLESSED WORD, BY WHICH THOU DOST ALSO AMONG US GATHER THY CHRISTIAN CHURCH: WE HUMBLY BESEECH THEE, POUR OUT THY HOLY SPIRIT UPON THE SERVANTS OF THY CHURCH, THE PRESIDENTS WHOM THOU HAST NEWLY CHOSEN: THAT IN THY TRUTH AND BY THY GRACE THEY MAY FAITHFULLY SERVE THEE, TO THE GLORY OF THY NAME AND TO THE EDIFYING AND GOOD GOVERNANCE OF THY CHURCH, THROUGH JESUS CHRIST, THY BELOVED SON, WHO LIVETH AND REIGNETH, WITH THEE AND THE HOLY GHOST, EVER ONE GOD, WORLD WITHOUT END. AMEN.

TO PASTORS AND CONGREGATIONS OF THE EVANGELICAL LUTHERAN CHURCH

Dear Friends in Christ:

On September 5, the Twelfth Sunday after Trinity, the Rev. Dr. Fredrik A. Schiotz will have assumed the office of President of our church body, to which he was elected at our last general convention. Likewise, the Rev. Dr. Alvin N. Rogness will take over the office of President of Luther Theological Seminary, St. Paul, Minnesota.

This is indeed a significant milestone in our beloved Church. On my recommendation, the convention passed a resolution asking our pastors and congregations on that Sunday to remember these brethren in intercessory prayer. They are assuming an official responsibility which requires the constant grace and spirit of God in the discharge of their tasks.

As we welcome them to their official duties, we assure them of our remembrance before the throne of God not only on this day but also in the days to come. May God through them bless us in their labors.

Yours in Christ,
J. A. AASGAARD

FROM DOCTOR SCHIOTZ

Before I was elected to the presidency of The Evangelical Lutheran Church, there were important commitments that had been accepted which will make it difficult for me to give responsible attention to the work in the President's office during the period September 1-15 and October 15-November 15. In consultation with Dr. Aasgaard, he graciously offered to serve as *Acting President* during these two periods. I am grateful for this offer and have accepted it in the confidence that the Church will share my appreciation.

FREDRIK A. SCHIOTZ

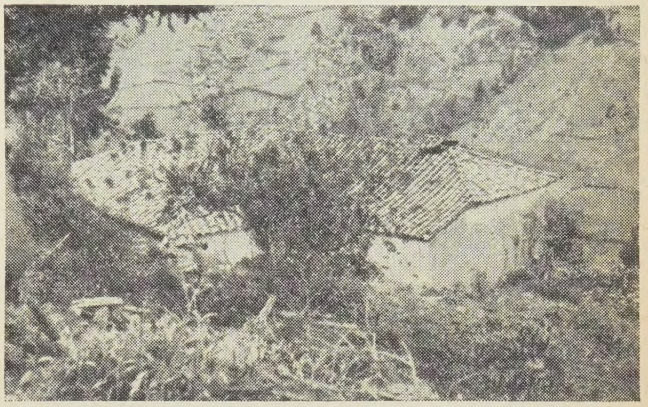
OLUME XXXVIII . . . NUMBER 34
linneapolis, Minn., Aug. 24, 1954

Lutheran Herald

y Bus, by Mule, and on Foot . . .

Traveling in Parpa

Rolf A. Syrdal



Home on a steep hillside where we stayed

was a cold, rainy day when we got up at five o'clock start our trip to Parpa. Harold Olson took us in the ission jeep station wagon to the bus route. The bus rived a little after six, and Gerhard Ostrem, who was eady aboard, welcomed us with a good grin. The bus as an old-timer with hard seats set close together. They ere made for smaller people than we. We were fortute to have the front seat holding three, as we had a tle more leg room there, but the people in the bus laughed as we three sat down together. Even though were not so very large, we did pretty well block out e forward view for all that sat behind us.

The trip itself was not especially uncomfortable, ough the roads were only fair. Parts were good; others re bad. As it rained most of the way, we did have me wet mud after we had left the tarvia road that nt only a little beyond the mid-way point of our trip. e were in rugged mountain country, and the hairpin ns on narrow roads with no fencing at the outside to p us if we did skid over the embankment, reminded of a sign in the western United States that was put at the end of a series of rough curves, "Now you n take your breath." There were stops along the way, we got a little behind schedule.

At Tunja Miss Nerlien and Mrs. Lopez of our mis- n were down to greet us. At Socha we waited for er an hour because it was the home town of the ver. Schedule did not mean too much. It was after five lock in the afternoon before we came to the spot here we were to leave the bus, almost to the city of cota. There were a number of ople to meet us there—and some iles.

The congregation in Parpa had t delegates to make us welcome. ere were representatives of the congregational council, the Luther League, the school, and the Ladies Aid. We were handed chaps and got into them, and then swung up on our mules. Away we went. Never have I been on a mule so willing to hurry, nor so rushed by drivers. We went up across a ridge at least a thousand feet above the bus road, then down about as far, and up again to about nine thousand feet. We made the six miles to the center of Parpa community in one hour and ten minutes.

We were taken to the home of Ayala, one of the members of the church. A simple farm home, but all courtesy was given us. I had a little room with mud walls, mud floor, and tiled roof, which was like the rest of the house, one story, surrounding an open courtyard or patio. We were quickly served a typical Colombian meal—potato soup, a little meat, and many potatoes and beans. Then we discovered the hurry! They had arranged for a meeting that evening, even though it was Saturday. We hiked up about a thousand feet more, and I wish you could have seen us. It was dark and slippery. It was still misting a little, and we slipped and scrambled up, with heart pounding because of the climb at that altitude, and with lungs complaining at the lack of oxygen. But the welcome at the home of the other member made it all worthwhile. Almost one hundred people crowded in and around the large room of the farm home where we met.

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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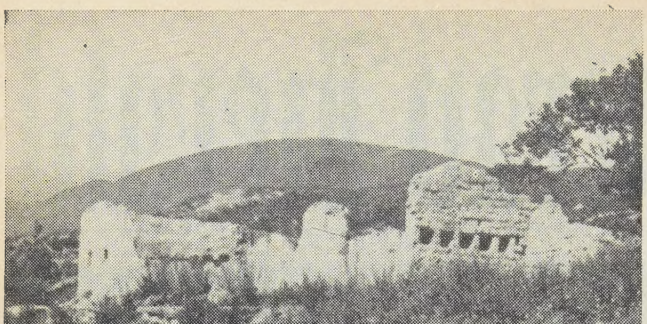


Ruins of Lutheran parsonage

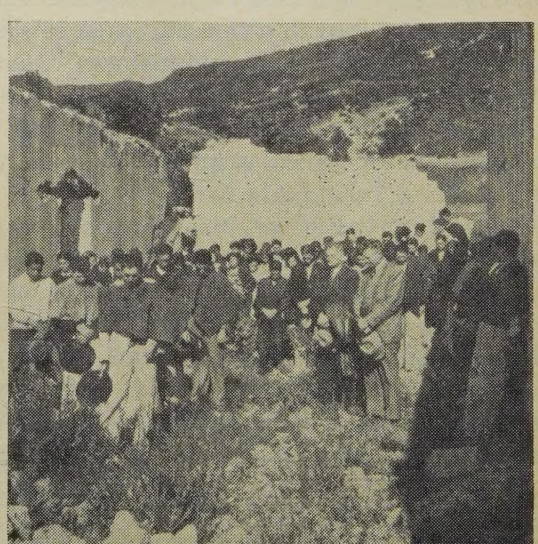
Sunday was a big day. We left our home early and made our way up again. The day was beautiful, though cool, and it was good to find 120 people together for morning worship. This means something, for some of the Christians had lost their homes and one had been killed for his faith in this community less than three years ago. There was still much opposition to Protestants. Our school there had recently been forcibly closed, and the priest in Socota had threatened to stir up opposition and attack the community if more meetings were held. Our chapel and parsonage had been blown up and destroyed when the attack came, and they were mute witnesses of the persecution the Protestants had gone through. Now they were eager for Christian fellowship and for the encouragement we might give them. Pastor Morck preached the morning sermon, and I gave the greeting from our home church, telling them that we were with them in prayer and support through their trials.

The climax came in the afternoon. After a meal served by the congregation, we went up to the ruins of the chapel. One hundred men and women gathered ther in the roofless building with broken walls to worshi God in praise and thanksgiving. Mr. Lopez, who is th evangelist in charge of the work here and in Tunj read from Romans 8:31-39, challenging words of Go as they voiced again their determination to rebuild an continue the work in the community. We brought gree ings and words of encouragement. We all formed large circle, and, holding hands, sang a song of prais Then we knelt as Mr. Lopez led us in prayer for suff cient faith and blessing to rebuild and to carry on th work.

Their faith and courage was stimulating. If we wer but stirred as they were, it would not be long till ther were funds enough on hand to build that chapel an parsonage again. It made me realize something of th evil and heartlessness of the persecution they had gon through when I shook hands with the brother of th man who had been killed, and as I looked at the hous where I had stayed last time I visited here, now a mas of ruins because the farmer living there had dared t express his faith as a Protestant.

The evening meeting was also a great experienc Two hundred and forty people gathered out in th open courtyard of the farm where the chapel was tem porarily located. There was baptism of six children I spoke to the group, and we had Communion service together out there under the stars. Then there wer some greetings manifesting Christian fellowship tha was deep and abiding. We will never forget the da It brought us back into the spirit of apostolic times— simple but strong faith overcoming opposition an spurning danger because of the grace of Christ activ in their hearts, the nearness of opposition that migh mean physical suffering, the nearness of God's Spir as He was active in the midst of the congregation.

Morning worship Sunday, June 27, 1954



Services in chapel ruins

Rejoicing in Hope

Richard W. Solberg*

eldom in the recent years of church history has there en such a pronounced reaffirmation of the reality of e Christian hope as in this year 1954. From the dis- nt Christian communities of Asia, Indonesia, and frica; across the divided frontiers of Europe and the oad expanses of the American continents, the theme the Evanston Assembly has echoed and re-echoed: hrist the Hope of the World." Very shortly repre- ntatives of all these Christian communities will be thering to give expression to their faith in this reality. mong those present will be many who have partici- ted in the Sixth German Evangelical Kirchentag, ld in Leipzig from July 7 to 11, under the theme: ejoice in Hope."

Much more than a sub-theme of the Evanston Assem- , this admonition of the Apostle Paul to Christian en of all ages strikes the keynote with which men d women of the cross must approach both the life d time in which we live, and the glorious life which yet to come.

That a theme of such positive and optimistic char- er should be selected and carried through for the st Kirchentag to be held in Germany's "twilight ne" is one of the most significant aspects of this entire embly. It had seemed at various times throughout the ır of preparation for this Leipzig Kirchentag that its lization would not be possible. Now, from leaders d participants alike one hears almost without excep- n the expression of gratitude to God that such a racle could take place.

at God's guidance and blessing have been combined make this great experience possible there is no doubt. d has worked through the consecrated hands of men l women who have given unstintingly of their time l strength. At the head of the Kirchentag movement, ely one of the most significant developments within German Protestant Church since the war, stands . Reinhold von Thadden-Trieglaff, a layman with a p conviction that the Christian faith must find ex- ssion in every area of human life.

* Richard W. Solberg, Senior Representative of Lutheran World Federation, rtment of World Service, Germany, prepared this article specifically for the heran World," official journal of the Lutheran World Federation.

RNS Photo

Some 400,000 Protestants from East and West Germany gathered about a huge cross in the extensive Rosenthal Meadows on the outskirts of Leipzig for the final joint service of the first Germany Evangelical Church Day (DEKT) observance ever held in the Soviet Zone. The great crowd was led in a prayer for world peace by Bishop Gottfried Noth of the Lutheran Church of Saxony.

"Kirchentags," says Dr. von Thadden, "are the living documents of our faith. They stand squarely in the stream of history, as well as in the contemporary scene. They embrace not only the festive occasions of our lives, but also the daily experiences of our earthly callings in village and city, in home and family, in state and community, in artistic and scientific endeavors. They embrace our joys and our sorrows. They seek fellowship with the men of our time, and reach out at the same time for the merciful hand of God which sustains us even in the chaos of our century.

"If we are joyful in the assurance of our salvation through the death and resurrection of Christ, or if we rejoice in the hope of the return of our Lord in glory, it does not imply for us any pious religiosity, any retreat into the unfruitful regions of asceticism, but rather a venture into the midst of human affairs, shouldering the responsibility which God has laid upon us."

At the head of the Committee on Preparations has been another layman, Reimer Mager. A former trade-union leader, he is now lay-president of the synod of the Church of Saxony. Together with him, and with the Kirchentag leadership itself, have worked hundreds of laymen and pastors, to accomplish the tremendous task of arranging program, accommodations, travel, and documentation for thousands of participants who have streamed into Leipzig for these five days. In a land which has carefully allocated the production quotas for its workers in industry and agriculture, and has used drastic methods to enforce them, the preparation for the Kirchentag by the Church has been a triumphant demonstration of the power and productivity of voluntary co-operative Christian endeavor.

Frequently heard here in Leipzig has been the ex-

pression of gratitude to the officials of the East German state that they have granted permission for the holding of this assembly. No one questions the fundamental difference in ideology which separates the Church and the State, and which in the future will necessarily and frequently be asserted by both. Instead, during these days of Christian grace, gratitude speaks with single voice.

Throughout Leipzig, as if borne along from the heart-warming welcome sung at the border crossings to the east-bound travelers on board the special trains from West Germany, the spirit of friendliness and cordiality has held sway. One among the ten thousand West German visitors described her reactions as the little Evangelical congregation at the border village of Probstzella crowded the station platform, singing its welcome to the travelers crossing the erstwhile forbidding "iron curtain." It seemed as if for once the deep yearning of Christians in the East for the handclasp of their fellows in the faith had been satisfied in full measure.

This same spirit seemed to pervade Leipzig as well, even to the police on the street corners and the porters in the hotels. A pouring two-day rain failed to dampen the spirits of either hosts or visitors. However, a special call was sent out for extra convention-guides, preferably equipped with raincoats and rubbers, to allow the faithful youth of the East Zone to dry their single pair of shoes between downpours.

One of the high points of the entire Kirchentag for a few Americans, was an encounter with a group of ten of these young people from Thuringia. As they stepped out of the Thomas Church following an unforgettable presentation of Bach's St. John Passion by the famed Thomanerchor, the rain was falling heavily. Despite the rain and the cold, there was an exchange of word and song on the streets of Leipzig which gave eloquent witness to the joy and gladness with which "Youth Congregations" of East Germany confess their faith and their Christian hope.

As in former years, the day's pattern of the Kirchentag centered about Bible study. A dozen groups, each assembled in one of the huge exhibition halls of the historic Leipziger Messe, were led by pastors and professors from East and West into peculiarly appropriate passages from the Book of Revelation. A world in the midst of a merciless and peaceless age was offered the sure promise of God, that both mercy and peace—now and in eternity—are available in Jesus Christ, who died, but lives again and will return one day in glory.

If there were no other benefit brought to our day through the Kirchentag than the assembling of these thousands of people about God's Word, it would still be a precious gift to the Church. To anyone who believes that the Holy Spirit operates through God's Word as a Means of Grace, the witnessing of such masses men with open Bibles and listening ears must fill heart with praise and thanks to God. It is not only th great white flags with purple crosses stand all about t public squares of Leipzig, Hamburg, or Berlin a dominate their acres of exhibition halls, but that t Holy Spirit is enabled under the shadow of these cros to confront the men of our day with the message Hope, which that Cross brings.

It is true that some special sensations were awaken by the appearance of these crosses in the midst of t immense caverns of the Soviet Pavilion, where a porti of the assemblies were held. More important than t drama of echoing hymns and canons sung through su foreign corridors was the reality of God's Spirit at wo through His Word.

On the foundation of their Bible study, an equ number of working groups moved on to interpret t Christian hope in relation to the great issues whi men are confronting today: "Who has the earth in hand"; "Christ's Kingdom of Peace"; "The form of th world passeth away"; and "God's patience with t world."

When the Sixth Kirchentag was finally given perm sion to meet in Leipzig, there were still many questio as to the participation of ecumenical guests. Even fi success of this phase of the assembly does not obs the fact that in spite of frequent reassurances, forei guests gained access only after some difficulty. Invi delegates and other visitors from the U.S., Great Brita and France only were able to enter the East Zone af coming to Berlin and there securing a Russian visa a return trip from Berlin to Leipzig.

At the Ecumenical Tea, 293 foreign guests were cit with the 70 Dutch and the 57 Swiss being the larg delegations. Twenty Americans attended and seve representatives of the younger churches of Indone Asia, and Africa. The Lutheran World Federation v represented by six staff members.

Together with the impact of the Bible study up the tremendous crowds of people—and the Christ witness of these masses in a mass-conscious politi environment—this miracle of an ecumenical experie in East Germany constituted the special character of 1954 Leipzig Kirchentag.

The iron curtain had been lifted, if only for a we but long enough to let some of the rays of joy Christian Hope shine in and out.

A quarter of a million bearers of the sign of cross, thrillingly united, had brought again a joy witness to the reality of that for which a mercy-star and hope-hungry generation is groping still.

eartland of the Church

ıe following grows out of a visit the editor recently ıde to the Old Paint Creek parish, the Reverend E. O. alson, pastor. This is one of the oldest "open country" rishes in The Evangelical Lutheran Church. It is lo- ed in Allamakee County, Iowa, between Waukon and nsing. There was a time when the rather prosaic rd "Paint" was "Painted"—which, we maintain, was ar more striking name. It was given to the creek ause of the different colored sand and clay which ms its banks. For many, many years, however, ainted Creek" has been simply "Paint Creek." What- r one may say about prefixing the word "Paint" to name of a Christian congregation, it will have to be nitted that in this case it is fitting, because the con- gations represent a distinct community, and it bears name "Paint Creek."

The early history of the Paint Creek community and two congregations differs little from that of fifty ers which might be named. There were the same tives which drew these people first to the United tes and then to the wilderness west of the Mississippi er. There was the same heroic faith, the familiar ire to have a congregation of the faith of the fathers. ere is not a little evidence that the congregation (at t there was just one) was organized in 1850. How- r, the parochial records of The Evangelical Lutheran urch give 1851 as the year of foundation. If the earlier r can be established, the two Paint Creek congrega- ıs are the oldest we have in the state of Iowa. If 1851 ıccepted as correct, then that honor must be shared h at least three other congregations.

e Evangelical Lutheran Church is usually spoken of predominantly rural. The most recent statistical re- ts of the general secretary of the Church continue support that view with, however, some reservations. s true that, according to government definition, sixty cent of the congregations of the ELC are "rural." wever, the government characterizes any town of less n 2,500 inhabitants rural. The truth is that a con- gation serving a town of over 2,000 inhabitants is y likely patterned rather on the city congregation n on the country congregation. In so far, then, that y per cent figure is somewhat misleading.

tatistics further show that thirty-eight per cent of congregations of the ELC are "open country," that situated away from any town or village. Actually, se are the genuinely *rural* congregations, and we per- in thinking of them as "the heartland of the urch." The two Paint Creek congregations are excel- t examples of such congregations at their best, and it may be worth while to analyze what are the characteristics of a genuine open country parish.

In the first place, it is one which either constitutes or helps constitute a homogenous community. It is at this point, probably, that a great many of the open country parishes have their greatest present trouble. This is largely due to changing means of transportation. A generation ago, such a community probably had a common shopping center and a common high school or academy to which its young people went. Today half a dozen shopping centers and half a dozen high schools may be patronized by the members of one open country congregation. It will be readily seen that this tends to break down the community solidarity of a congregation.

In the Paint Creek community the old situation still largely prevails. As far as we were able to determine, most of the young people attend the same high school, and this solidarity of interest tends to preserve the community.

In the second place, in the ideal open country parish, the pastor continues to live with his people. That, obviously, very often involves an open country parsonage. We know full well some of the difficulties that have clustered around the old-fashioned open country parsonage, with the farm land which made up its grounds. In the first place, it cannot be expected that the average pastor will have either the time or the ability to be farmer in addition to being pastor. In the second place, living in the country does raise some rather difficult problems for a pastor. However, it cannot be denied that, if all the people of the parish constitute a compact community, it is less than ideal if the pastor finds it necessary to live in a town some miles away.

In the Paint Creek parish the situation seems to us to be ideal. No one could by any stretch of the imagination say that the pastor is so occupied with tilling the soil of his parsonage farm that he neglects the tilling of the spiritual soil of his parish. On the other hand, the present pastor happens to be himself one whose roots are deep in the soil and who loves to have an active part in agricultural work. In the second place, it happens that he and his wife are agreed in wanting to be as close as possible to the people they serve and love. The parsonage itself is a lovely old house, kept in the most beautiful condition. It has all the conveniences that one can find anywhere. Standing, as it does, adjacent to one of the two churches, it provides the most ideal setting one can imagine for the home center of a fine rural parish.

In the third place, and most important, an open country parish must have an aggressive and forward-looking program. Unfortunately, one can find rural congregations which cannot be said to maintain a standard of life and ministry which gives them the right to be considered the heartland of the Church. Sadly, open country congregations can too easily follow a quiet and even way, not very much excited about anything other than to maintain what has been done in the past, and with very little vision of the future. Such congregations are, obviously, destined to a tragic death. The only difference between them and a similar congregation in a town or city is that the competition the latter faces usually brings on a more speedy death, whereas the open country congregation suffers a lingering life-in-death which may go on year after year.

There are, however, a large number of open country parishes—and certainly the Paint Creek congregations are one of them—which in almost every respect have the highest standards and ideals. Church attendance is good; both congregations have well organized and well attended Sunday schools; there is an open eye for missionary opportunities in the community; they have competent choirs; in short, it would be difficult to distinguish between them and their town or city brothers and sisters in the family of our churches. We do raise a question as to whether the work among the young people of post-confirmation age is quite up to what it might be. There are special reasons for that, to be sure, but we do believe that it would be well if some means could be devised in open country parishes whereby a program of young people's work could supplement and complement the more general fellowship gatherings which are rather characteristic.

What we have written is not to be construed as a plea for more open country parishes. It is rather an appreciation of what they have meant and mean to our Church. In one sense, their day of increase is past. That is to say, there will be no more such parishes formed, except by realignment. In many cases, where open congregations are only a few miles from a town, it may even be difficult to justify their continued existence. On the other hand, there are not a few places where these congregations continue to be the heartland of the Church. They absorb many of their own young people; but they also send a great many into the towns and cities, where they become fine Christian leaders, bringing that flavor which contact with the soil alone can give.

We know of no more beautiful scene anywhere in the world than the open country church, surrounded by a well kept cemetery, and with, more likely than not, adjacent to it all that is needed physically to make a strong congregation, ready to meet the problems of its day.

Religion Is Toil

Harold B. Kilc

THE ELEVENTH SUNDAY AFTER TRINITY

August 29, 1954

Text: Matthew 21:28-31

Idealism may satisfy the minds and the lives of so people, as indeed it does, but the truly religious pers the man or the woman of faith, is never fully satisf with idealizing religion, because the truly religious p son recognizes that religion is toil.

It is one thing to "sit at the feet of Jesus," but it an entirely different thing to face into the Word our Lord and hear Him saying over and over aga "Son, go work today."

Now, there are two kinds. No doubt of that. Ev day that passes reminds us of two kinds; those w say they will, and don't, and those who beg off a later repent.

I am reminded of the young mother who volunteer one day to teach a class in the parish school. S came with enthusiasm to have her named recorded one who would gladly take a place of toil in the chur But, alas, when the first meeting of the staff was nounced she called to say she had changed her mi There's really no joy, and certainly no progress encouragement, in the work of the church when su things happen.

On the other hand, I recall the young man who w asked to teach, who resisted every effort and simp said that he couldn't and wouldn't teach. Howev when the time of the school opening drew near called the pastor and reversed himself completely, cepting a post of responsibility in the parish scho Joy? Don't ask, for you well know that as our Lo put it—"there is joy among the angels in heaven o one sinner who repents."

The point of it all is this: A faith that does n work is no faith at all; and a professed love that nev gets into motion is no love at all. Motion is require action demanded, toil directed, and hard work the ord of the day for Christians, since true religion is to toil blessed by God.

There are many who say "I will," but who quick forget, neglect, and fail. They are cause for great sorro in the church. There are some, perhaps many, but sure some, who say: "I won't," or "I can't." But, on secon thought, in response to the work of conscience, th accept the task and perform the deed and find joy following after Him, our Lord and Savior, who d clared: "I must work the works of Him that sent m while it is day."

Remember, friends—religion is toil; toil blessed God. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TWELFTH SUNDAY AFTER TRINITY

e Epistle: Romans 7:1-6

The Gospel: Matthew 12:33-37

Monday, August 30
CALL AND RESPONSE

Read Acts 16:9-15

And a vision appeared to Paul in the ht: a man of Macedonia was standing eching him and saying, "Come over Macedonia and help us."

Paul took his directions from God. And en God told him what to do, he did When the Macedonian Call came to il in a vision, his response to it was nediate. Because Paul was obedient to call, Christianity was carried into rope and great numbers of people heard the first time the good news of the pel. Because one who knew Christ re-nded to the call for help, thousands of ple were blessed.

True Christians are constantly being ed to render help. Inner promptings the voice of God asking us to speak Him, to bring help to those in need to invite to the life in Christ. Our blem is to be obedient to these inner mptings. For if we do, God's bless-flow on and His kingdom continues grow. Prayer for obedience to every should be on the lips of God's chil-n.

O Christ, let us Thy servants be. Amen.

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Tuesday, August 31
ARE YOU FREE?

Read John 8:31-36

"If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

These words of Jesus were spoken to Jews who argued that they were not in bondage to anyone. But Jesus told them that the only true freedom was to be found in Him. His word was truth; the truth that sets men free.

The great truth is this: only by complete surrender and devotion to Christ are we set free from sin, death, and the power of the devil. Here is the freedom of salvation; this is what it means to be saved. In any lesser devotion there is no freedom. Without Christ there is fear, lack of peace and security and lack of purpose in living. There is slavery.

Do I want to be free? Then let me turn to Christ, give myself wholly to Him. Let me use His Word and believe it, be obedient to it, and follow His bidding. In the words of another, let us pray, Make me Thy captive, Lord, then I shall be free. When Jesus frees men, they are free indeed.

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Wednesday, September 1
BRIGHT FUTURE

Read Isaiah 29:18-21

"In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see."

Of all the prophets, Isaiah spoke most clearly of the coming of the Messiah and of the healing He would do. The people were suffering now. They were sick with disease, they were afflicted with trouble, they were fallen away from God. But one day Messiah would come. The future was bright.

The future is bright for anyone who will meet Christ and permit His healing, helping, guiding hand to take hold and work its wonders. He can cause the deaf to hear and the blind to see. While He was on earth He opened ears and eyes. But more important is the fact that He did at that time, and does to this day, open ears and eyes to hear and see His truth.

For all believers the future is bright. Suffering and disappointment belong to this life, but heaven is free of all the ravages of sin.

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Thursday, September 2
HURTING BUSINESS

Read Acts 19:23-40

Men, you know that from this busi- we have our wealth . . . and . . . Paul has persuaded and turned away nsiderable company of people. . . ."

The preaching of the Gospel in Ephesus e real trouble because it hurt business. rew converts away from the worship the goddess Artemis. This in turn aged the sales of silver shrines. Direct-urt by this loss of business were silver-hs, like Demetrius. He called a meet-of his associates and started a move-t to get rid of Paul. Their business d not endure if the Gospel was being ched.

lmost any community is content to let Church be the Church and Christians hristians so long as they do no dam-o certain kinds of business. The man sells liquor, for instance, doesn't l if the Gospel is preached. But if the el should reach and convert one of teady customers, he would object. If pastor should preach directly against business, he would be angry. God's always has enemies but God is ever he side of His own truth.

Friday, September 3
MUSTARD SEED

Read Matthew 13:31-35

"The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field."

A question that troubles many Christians is this: How great must my faith be in order that I shall be saved? This question arises at times when a person thinks of great Christians like Paul, Luther, Albert Schweitzer, and other leaders in the Kingdom. Or it arises during times of doubt, when it seems that there is no faith at all. In comparison with people of great faith our own seems as nothing, and at times when we ought especially to trust God we feel we are on thin ice.

The comforting truth about faith is that as long as it is present, God respects it and uses it to accomplish His purposes. The actual presence of a personal faith in Christ as the hope of salvation is all that is essential. In this respect it is like a mustard seed. Though this seed is very small, when it is planted it can grow up into a tree. Out of faith can come great things, all of it accomplished by God.

Saturday, September 4
ANOINTING OF DAVID

Read I Samuel 16:1-13

Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward.

The account of David's anointing is an interesting study of God's guidance. When Samuel was directed to go to "Jesse the Bethlehemite," he had no idea who among his sons he should anoint to be the king of the people. But God knew. Therefore, when the sons appeared, and Samuel looked upon them, God's voice was at his side. Seven of Jesse's sons appeared and Samuel said, "The Lord has not chosen these." But when David appeared, the Lord's voice was sharp and clear: "Arise, anoint him; for this is he."

Whether it is a matter of anointing a king or making an everyday decision the Lord's voice is clear if we will listen for it. We need His directions in every move we make, and if we speak to Him asking guidance and help, He will hear. Those who depend on God have the wisdom that makes safe the way.

Teach us to be quiet so that we may hear Thy voice, O God. Amen.

Here Are Your

Schools and Colleges

THIS I

(First in a Series)

In 1960, Augustana College in Sioux Falls, South Dakota, will celebrate the 100th anniversary of its founding.

A significant milestone in the development of Augustana, the centennial observance, will realize the construction of several new buildings on the Augustana campus, including a long-range building program providing for the new Mikkelsen Library, the Men's Dormitory to be completed in the next year, and a union building to go up as the last unit of Phase Two of the program.

Augustana, which is owned and operated by the membership of the South Dakota District, ELC, offers a well-rounded, liberal and thorough Christian education, with an introduction to nearly all the major fields of human interest.

President of Augustana College for the past eleven years, Dr. L. M. Stavig has had a career marked by cumulative distinction and recognition. An active member of numerous civic and religious organizations, he is now serving his third term as president of the National Lutheran Council, his third as vice-president of the ELC and his first as a member of the National Commission for UNESCO.

Augustana is one of a few institutions in America where it is possible to receive training in teaching of the deaf. It is a four-year educational program. This past year also realized the introduction of a four-year nursing program, in conjunction with the Sioux Valley Hospital in Sioux Falls. Students may earn bachelor of science degrees in nursing, with the completion of this program.

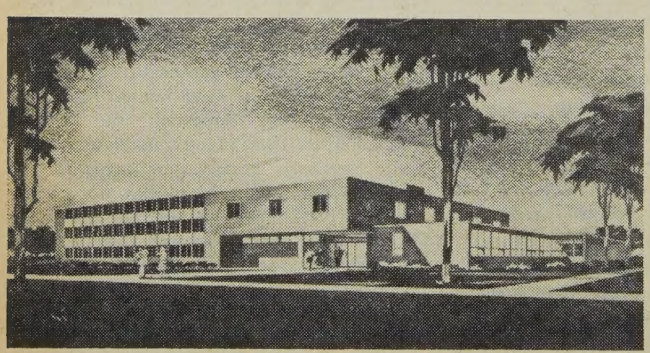
Daily chapel worship plus a complete schedule of religious activities foster a wholesome interest in spiritual matters, serve to deepen the spiritual life of the Augustana students, and promote a deeper loyalty to Jesus Christ and a keener desire to furt His Kingdom.

Friendliness is the keynote on "Augie" campus. Students at Viking school are known for spirit of co-operativeness and frie liness they display. A very tang expression of their faith in Aug tana was shown in the spring 1953, when the Augustana stud body pledged more than $25,00 the Library Achievement Fund city-wide drive held to secure libr funds. In step with the build program, the student body has organized a Student Developm program to interest prospective dents in the school.

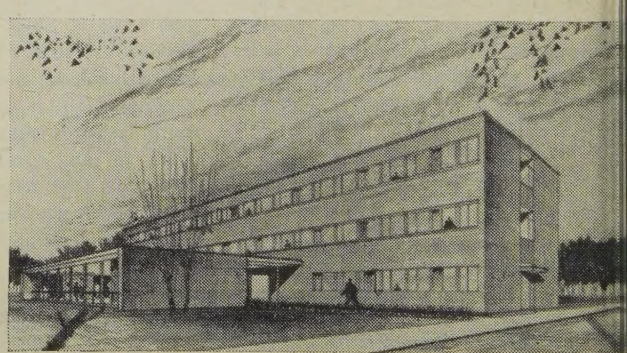
Music, a very important part life on the Augie campus, finds pression in the sixty-voice a capp choir which has completed thi three concert tours. The chapel ch concert band, Town and Gown symphony orches and numerous small vocal and instrumental groups among the organized musical groups.

This past year one of Augustana's pianists, Delo Jerde, a junior from Spearfish, South Dakota, played way to the title, "Miss South Dakota of 1953," a the Grant Talent prize at the Miss America contest Atlantic City, New Jersey.

The Augustana Vikings enter in the competition of North Central Intercollegiate Athletic Conferen



Latest addition to the Augustana campus is the new Mikkelsen Library which is designed to hold 100,000 volumes. The building is contemporary in design and will contain the most modern facilities, including a music library, visual aids room, a faculty lounge, main reading reference rooms, storage, conference, and reserve-book rooms.



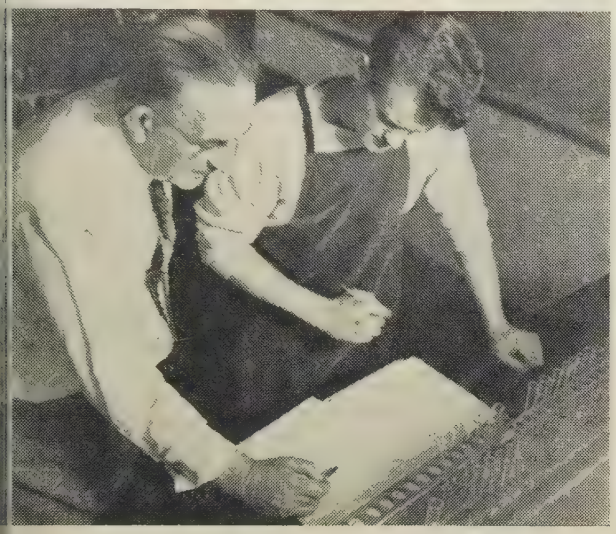
Construction will begin soon on a new $675,000 men's dormit which will be located south of the athletic field. It will consist three stories plus the basement. Housing 224 men, the dormit will be similar to the recently completed women's dormit Tuve Hall. In addition to student rooms, this building will cont a day room on each floor, a large lounge, recreation room, w shop, laundry and meditation chapel.

UGUSTANA

Edited by the Division of Higher Education

ech-wise, Augustana has consistently earned top es in national competitions. The 1953-54 Augustana nen's debate team took first place at the Rocky ıntain Invitational Tourney in Denver, and they e also undefeated at the Red River Valley Meet at cordia College, Moorhead, Minnesota.

ıblications of the student body include the weekly spaper, *The Augustana Mirror,* which this year re- ed an All-American honor rating in the Associated



ohn Froemke, chairman of the chemistry department at Augus- and recently named among the top scientists of America in a book, "Leaders in American Science," is pictured explaining ls to a student in the chemistry lab. The science department ugustana offers pre-medical and pre-engineering courses, as as majors in biology, chemistry, mathematics, and physics.

egiate Press critical rating service; the yearbook, e Edda"; a student handbook, and literary maga- s. Students operate a campus radio station, KAUR. ampus societies, clubs, and the student social board to a busy social program. A formal Valentine party, et socials, and a Syttende Mai Festival, the observ- of Norwegian Independence Day, May 17, are lights of the social calendar.

ıt Augies don't spend all their time with the extra- icular! Academic-wise, several graduates of 1954 ex- d to earn scholarships for the coming year. Paul hner, Pierre, South Dakota, was awarded a Wood- Wilson Fellowship for the coming year, and will use a scholarship presented to him by the Dan- ı Foundation. Fulbright scholars will be Frank s, Greene, Iowa, who will study in Germany, and a Rallis, Sioux Falls, who will be enrolled at the

Pictured is a scene from the religious drama, "Family Portrait," presented by the Augustana College Little Theatre. Each spring the drama department at Augie sponsors a high school one-act religious play festival, in conjunction with the presentation of a religious drama by the college players. Each year a number of major productions are given by the Little Theatre, with the touring of a Shakespearean play through the Midwest the last couple of seasons.

University of Athens, Greece. Dale Jamtgaard, Sioux Falls, was selected by the Board of Charities, ELC, for the Lutheran Welfare scholarship.

Augustana College is growing in every phase of activity. Augie faculty, students, and alumni hold belief in the motto of the school, "The Word of God Endures Forever."

This is Augustana.

Perhaps the highlight of the year for Augustana students and faculty members is the All-Nations Christmas Festival. Unique on the Augie campus, the Festival officially opens the Yuletide season at Augustana each year. Leslie Arneson, Garretson, South Dakota, student, is pictured with Dean of Women, Fern I. Martinson, and Elliot Thoreson, economics professor, as they serve the roast pig and dressing featured in the English booth. The Christian nations of the world are represented by festively costumed Augustana students and faculty members, a program of Christmas traditions and booths which display articles, handiwork and typical foods of the various countries.

Here and There on the Christian Front

Edited by Raymond M. C

CANADIAN CHURCHES PROTEST LIQUOR ON TRAINS

A delegation representing the Presbyterian, Baptist, and United Church groups in Canada recently called on Premier Leslie Frost of Ontario protesting a recent order of his government permitting the sale of liquor on transcontinental trains passing through the province. The Rev. W. G. Berry, associate secretary of the United Church board of evangelism and social service, said the granting of liquor licenses to the Canadian National and the Canadian Pacific railways was "an invasion of public rights."

"These new regulations for drinking mean also that little children will be compelled to witness drinking whether their parents want them to or not," he said. "The railways seem to have worked on the basis of divide and conquer. They have licenses in Quebec, Nova Scotia, British Columbia, and one by one are picking off the provinces. It will soon be very difficult for the governments of the western provinces to resist the same pressure."

NEW PRESIDENT OF SUOMI SYNOD

RNS Photo

The Rev. Eino M. Tuori, 41 president-elect of the Finnish Evangelical Lutheran Church —Suomi Synod, will assume office January 1, 1955. At present he is pastor of Bethlehem Lutheran Church in Detroit, Michigan. During his 18 years as a parish pastor he has also served as president of the Minnesota Conference Luther League, as member of the synod's Board of Publication and vice president of the Church.

was not a declaration that religion politics were separate. It simply fo the setting up of a State Church granting of special privileges to group, and the denial to any citize civil or political rights on the bas religion.

WORTHY OF NOTE . . .

Plans to establish a Lutheran T logical Seminary in Latin Americ train candidates for the ministry in Spanish language were endorsed a second Latin American Lutheran ference held at Petropolis, Brazil. Cardinal Segura, Archbishop of Se has warned Spanish Catholics ag "the evils of Protestant propagan In a third pastoral letter dealing the subject he said that Protestant p aganda "has in the last few years acquiring alarming proportions," has carried on "impertinent" activit his diocese. He said that a Protes regional congress had been sched during the summer which is "str forbidden and should be punished our authorities."

WARNS AGAINST EXILING RELIGION

A University of Chicago political scientist, Prof Jerome G. Kerwin, believes the nation faces a great danger if "we relegate religion to the hazy outer fringes of life, and deny ourselves the benefits that religion can confer in the public domain." He told a workshop on "Home, Church, and School Relations in the Religious Education of Children and Youth," that "the condemnation of religion to a Sunday exile in the holy name of separation of Church and State can never fit the role of a dynamic religion or the functioning of moral politics."

"There are unrealistic people," Prof. Kerwin insisted, "who would define separation of Church and State as prohibiting the State from any concern at all for religion, a definition that is neither possible nor desirable in our environment." He pointed out that the first amendment to the Constitution

RURAL CHURCH OF THE YEAR

RNS Photo

Prospect Presbyterian Church of Mooresville, N. C., with 396 members, has been na "Rural Church of the Year in the South." A $300 cash award was presented at ceremo in Atlanta, Ga., climaxing the second annual Town and Country Church Develop Program, sponsored jointly by Emory University and the Sears Roebuck Foundation. Church was cited for increasing its membership this year despite a decrease in Mooresvi population. It also made improvements on the church building and paid off $16,000 its debt. In June the Church won $300 and the title of North Carolina's "Rural Church the Year."

Within the E.L.C.

ONS

e Rev. A. M. Vorhes, Soldiers
e, Wis., has accepted a call to the
vard-Trondhjem parish, Hayward,
., and will begin his pastorate
Sept. 20.

e Rev. Donald Hetzler, formerly
ncordia, Kansas, will in Septem-
egin his work as full-time student
with the Lutheran Student
dation, University of Iowa, Iowa

e Rev. and Mrs. R. T. Jothen
honored Aug. 8 by the three con-
tions which constitute his parish
denville, Wis., the occasion being
5th anniversary of the beginning
pastorate there. They were given
w automobile and a purse of
y.

ree ELC speakers at the 1954
m. The following ELC men will
ong the speakers at the Ashram
Lutheran Student Association of
ica, to be held Aug. 28-Sept. 3
terlochen, Michigan: **Dr. F. A.**
tz, president-elect, who will speak
The Despair and Hope of the
h"; **Dr. George Aus,** Luther
ogical Seminary, St. Paul, who
ead in Bible Study; and **Prof.**
d Flaten, St. Olaf College, who
discuss the communication of
ian faith in terms of modern art.

e Rev. Clarence L. Lee, pastor
ledonia, Minn., since 1929, has
ed a call to Pulaski, Wis., and
ove there in September.

e Rev. Conrad E. Lund, chap-
as accepted a call to the Wood-
Home Mission field in Edmon-
Alberta, Canada.

e Rev. Raymond O. Olson, pastor
vary Church, Edmonton, Alberta,
1951, will move to a new field in
ty of Calgary.

e Rev. Walter Kallestad (formerly
ULCA) is now pastor of Bel-
Bethlehem parish, Lakefield, Min-

J. A. Aasgaard, retiring ELC
ent, was given a testimonial din-
uly 29 in Minneapolis by the
ran Brotherhood. Chief speaker
Dr. A. R. Kretzmann of Chicago.
speakers were: C. F. Granrud,
ent of Lutheran Brotherhood;
nor C. Elmer Anderson; J. A. O.
chairman of the L. B. board; Dr.
Knutson, president of Concordia
e, Moorhead, Minn.; Dr. R. E.
an, Manager of Augsburg Pub-
lishing House; and the Hon. Th. Siqveland, consul-general of Norway.

Dr. Loyal E. Tallakson, president of the North Dakota District, has been given a new automobile by North Dakota pastors and parish members.

The Rev. Alexander Thompson has resigned from his pastorate at Esmond, N. Dak.

The Rev. Arthur M. Olson, formerly of Norway, Iowa, was installed Aug. 1 as pastor of Liberty Church, Minneapolis.

The Rev. K. M. Urberg's 25th anniversary as pastor of First-Beaver Creek-Fagernes parish, Blair, Wis., was celebrated Aug. 1. Guest preacher at the service was the Rev. H. B. Bestul, Sand Creek, Wis., a college and seminary classmate of Pastor Urberg.

Dr. Keith R. Bridston, who during the past year was a teaching fellow at Luther Theological Seminary, St. Paul, Minn., will in September begin an assignment by the National Lutheran Council's Commission on Younger Churches and Orphaned Missions to teach at Batak theological seminary at Sipoholon, Sumatra, in Indonesia.

DISTRICTS

Eastern

Glenmore, Wis. Zion Church is being served temporarily by the Rev. A. M. Stene, Manitowoc, Wis.

Lake Telemark, N. J. Sunday, July 25, Dr. F. A. Schiotz, president-elect of the ELC, preached at Holy Trinity Church, parish of the Rev. C. O. Pedersen. This was the first visit to a local congregation since Dr. Schiotz' election. The services were largely attended.

Chicago, Ill. Edison Park Church, parish of the Rev. A. Gordon Nasby, has erected a new parish house, which will be dedicated Sept. 12. Guest speaker on that occasion will be Dr. E. S. Hjortland of Minneapolis. Other services in connection with the dedication festivities will be held during the following three months.

Brooklyn, N. Y. Guest speakers in Trinity Church Sunday, Aug. 8, were three clergymen of the Church of Norway: Dr. Fridtjov Birkeli, director of the Foreign Mission office of the Lutheran World Federation; the Rev. Henrik Hauge, director of the Church of Norwey's Interchurch Institute; and the Rev. Kjell Petter Dahl of Stavanger. The last named will, for some time, be a member of the staff of Trinity Church; the others will attend the World Council of Churches Assembly in Evanston.

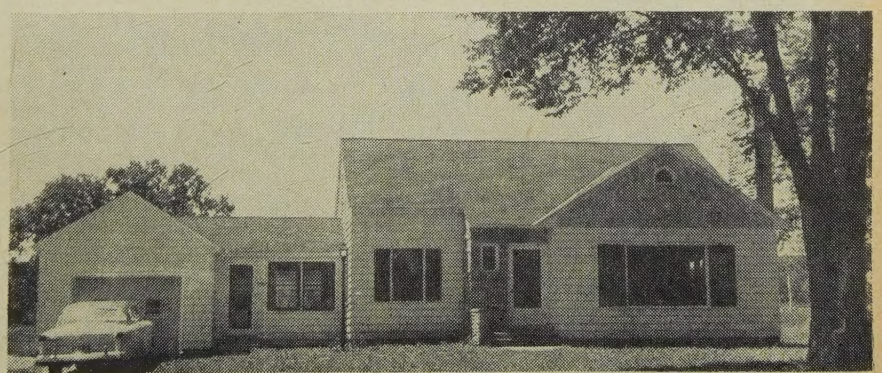
Southern Minnesota

Peterson, Minn. Two members of the Grace-Arendahl parish were recently commissioned for Christian service. On June 20 the Rev. Donald Danielson was commissioned for the chaplaincy in Grace Church by pastor loci, the Rev. I. Z. Hyland; and on July 27 Miss Doris Swiggum was commissioned in Arendahl Church for missionary service in the Sudan field by the Rev. C. M. Hanson. Earlier in the summer, on June 5, Grace Church held its first graduation service for members having completed the four-year high school Bible course.

Northern Minnesota

Superior, Wis. Monday, July 26, Concordia Church celebrated the thirtieth

NEW PARSONAGE AT WITTENBERG, WISCONSIN



Pictured above is the new parsonage of Immanuel Lutheran congregation, Tigerton, Wis., and First Lutheran congregation at Wittenberg, Wis. The house was built at a cost of $17,500, with much donated labor by men of the two congregations. Pastor of the parish is the Rev. Leon Holm.

TWENTY-SIX ADULTS CONFIRMED

Pictured herewith is an adult class recently confirmed into Trinity Church, La Crosse, Wis., parish of the Rev. Lavern R. Hanson. Eleven of the twenty-six members are former Roman Catholics. The class was organized after a PTR mission. Fifty-four adults have been confirmed in the parish so far this year; there have been 234 accessions. The membership now totals about 2,400.

anniversary of the Rev. Andrew Boe's pastorate in the congregation, and also the sixty-sixth anniversary of the founding of the church.

Crookston, Minn. Hafslo Church is served temporarily by the Rev. Emmet C. Rogness, assistant pastor in Trinity Church, Crookston.

South Central District

Elgin, Iowa. Elgin Church, parish of the Rev. V. R. Knutsen, is building a new church edifice. Its cornerstone was laid June 20 by the Rev. Herbert A. Hanson of the ELC Home Mission Department.

North Dakota District

Minot, N. Dak. Rural Saron and Gethsemane Churches, hitherto a part of the Bethany parish, are now a parish by itself, served by the Rev. Maurice Felde.

Fargo, N. Dak. A new Home Mission church has been organized in the southwest section of Fargo. This has been made possible through sponsorship by parishes at Kindred, Dwight, and Clifford, and by Olivet Churc Fargo. It is the intention that a church is to be started also in north section of the city, First Luth Church furnishing the funds nece for the purchase of a church site.

Bismarck, N. Dak. In the we part of this city a nine-lot tract been purchased as building site f new Home Mission church.

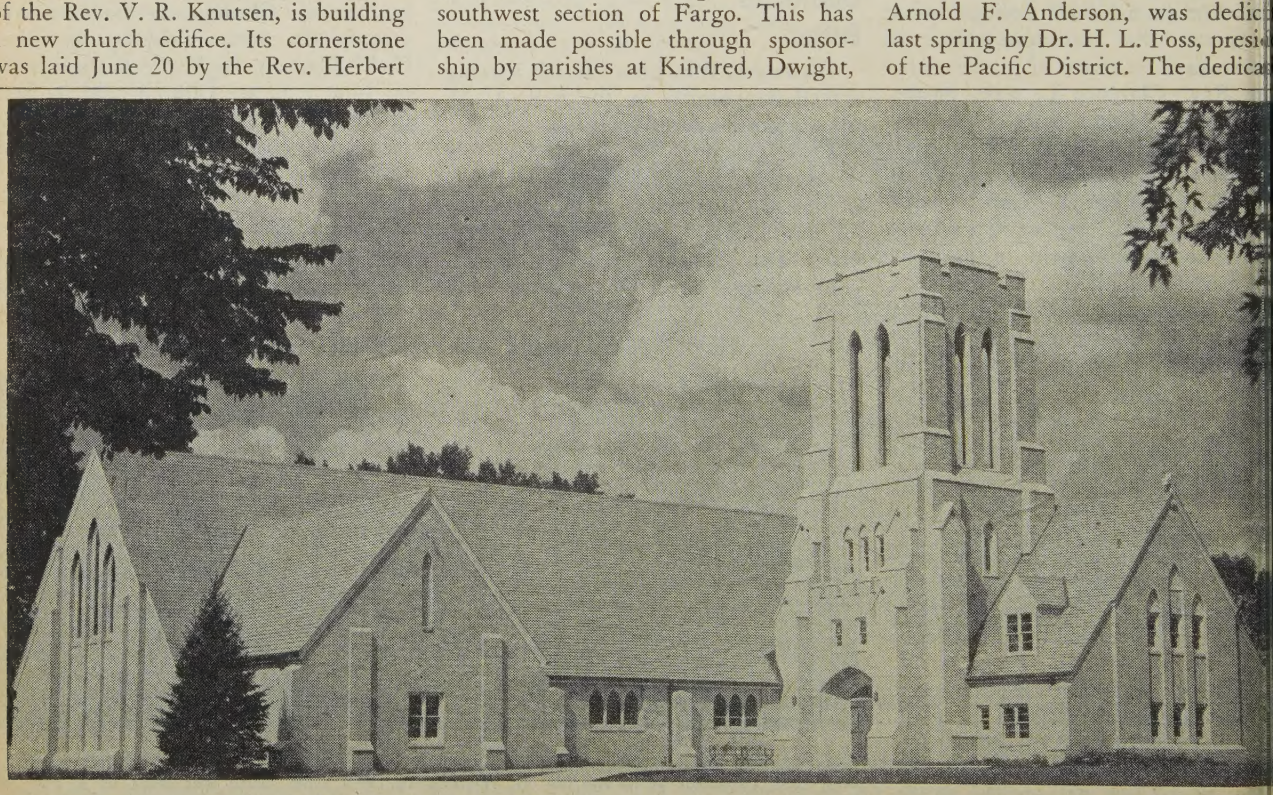
Rocky Mountain District

Wolf Point, Mont. Dr. Oscar Hanson, ELC evangelist, recently a four-day Bible Conference in Lutheran Church, parish of the Ralph L. Okland. Meetings for sp groups were held afternoons. The meeting in the evening of the clo day was a special consecration ser many reconsecrating their lives to Lord Jesus.

Pacific District

Seattle, Wash. South Puget So Circuit has been divided into the lowing three circuits: **Seattle** (com ing parishes in Seattle, Bothel, Ren and Kent); **Tacoma** (comprising ishes in and about Tacoma); **Olympic** (composed largely of O pic Peninsula parishes).

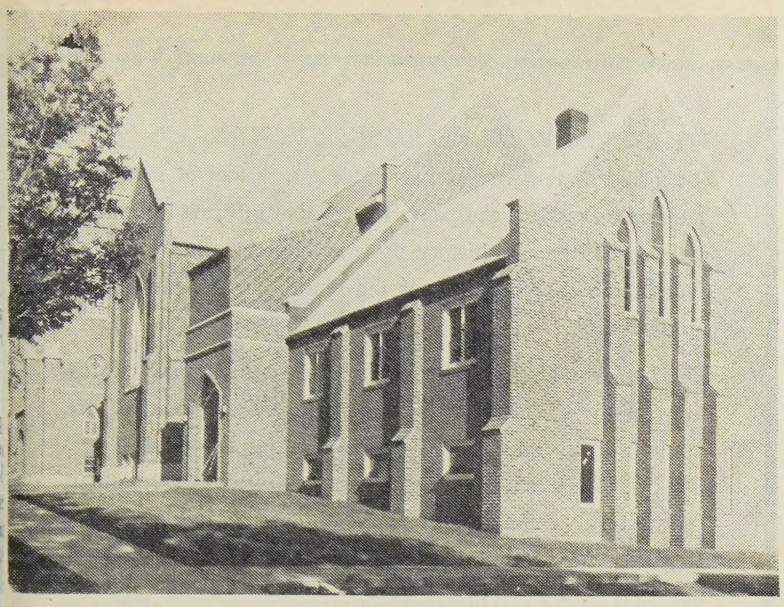
Seattle, Wash. The new Chris Education Building of Ballard Lutheran Church, parish of the Arnold F. Anderson, was dedic last spring by Dr. H. L. Foss, presi of the Pacific District. The dedica



Pictured above is the new house of worship for the Bethlehem Lutheran congregation at Hills, Minn. Pastor during the time the church built was the Rev. Erling Thompson, now of Parkland, Wash. Early in September the Rev. O. G. Salveson will be installed as pas

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

FERGUS FALLS CHURCH HAS NEW PARISH HOUSE



Lutheran Church, Fergus Falls, Minn., parish of Dr. C. K. Preus, had its new 000 parish house dedicated June 27 by Dr. A. E. Hanson, president of the Northern esota District. At the same service a new parish worker: Miss Alice Hogenson, a it Luther College graduate, was installed. The new parish house, which adjoins the h edifice of the congregation, will be used chiefly for purposes of religious instruc- containing as it does 19 individual classrooms, a chapel, a youth room, and kitchen ties. It has two floors, its outside dimensions are 42x120 feet.

ce formed the culmination of the regation's observance of the 60th versary of its founding. Speakers her anniversary services were Dr. . Haavik, former pastor of the ch, and the Rev. Clarence Solberg, tant director of Home Missions.

ncrete, Wash. Shepherd of the Church is a new congregation nized May 28 and served by the Morris A. Thompson. It is the Lutheran church in more than miles of Skagit Valley in the ern part of Washington.

ANNOUNCEMENTS

r Sale: Fifty junior choir gowns, on cottas with white stoles; used, n good condition. Very reasonably d. Write the Rev. Neal S. Johnson, Austin, Minn.

vin Valley Circuit LDR will hold nnual convention at Little Norway ch, Fertile, Minn., Aug. 29, 2:30

corah Circuit YPLL, will hold a rmelon rally Aug. 29, 8:00 p.m., alisades Park in Decorah, Iowa.

CHANGES OF ADDRESS FOR PASTORS

hard E. Frost, Luther College, Decorah, 3-54

J. Hansen, R. 4, Menahga, Minn. 8-1-54

W. Holte, 316 Manitou, Northfield, 9-1-54

Gustav Kness-Knezinskis, 4114 Gilbert St., Oakland, Calif. 8-2-54

Alvin Rogen, 1000 Kohrs St., Deer Lodge, Mont. 8-1-54

Fredrik A. Schiotz, 4235 Dupont Ave. S., Minneapolis, Minn. 9-1-54

Reidar Thomte, Ljabroveien 244, Ljan, Oslo, Norway

C. S. Thorpe, 4031 Xerves Ave. S., Minneapolis, Minn. 7-28-54

Arthur M. Vorhes, Hayward, Minn. 9-20-54

John T. Watne, 2359 Buford Ave., St. Paul, Minn. 7-29-54

C. M. Weswig, 226 S. 2nd St., River Falls, Wis. 8-2-54

Newly Ordained

Harvey Sigurdson, 950 14th St., Arcata, California

Vernon Faillettaz, 2101 Humboldt Blvd. N., Chicago, Illinois

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

FOR SALE

Farms

114 acre farm in Winneshiek County, Iowa; 4½ miles from county seat town. Lutheran community. 375-1A

120 acre farm in Lutheran community in Isanti County, Minnesota, on highway. 100 acres tillable, yielding excellent crops. Modern house, good outbuildings. Price, 18,000. 375-2A

20 acre farm in Ottertail County, Western Minnesota. 2 bedroom modern home with fireplace, new double garage, barn, chicken house, year around road, school bus route. Reasonable price, terms. 375-3A

340 acre well improved farm in Lutheran community. Polk County, Minnesota. Good heavy black loam, 220 acres in field, balance pasture and woods. Price, $50 per acre. 375-4A

160 acre farm in eastern Yankton County, South Dakota. 95 acres of fine tillable land, balance in alfalfa and pasture. Good buildings. Would make an ideal home and stock farm. Located in Norwegian community, 3 miles from two ELC churches and 6 miles from town. REA and RTA. Owner retiring. 375-5A

Businesses

Hardware, heating, and plumbing business for sale in Northern Iowa. Will sell all or separate. Lutheran church in town. Owner retiring. 375-6C

POSITIONS WANTED

Woman wants to care for an elderly lady in her home in Waupaca County, Wis. 375-7D

Housekeeping wanted for Christian old couple. Prefer Minneapolis, but will go elsewhere. Can give good references. 375-8D

ELC pastor's widow with BA degree and practical experience in parish work desires work in church office with opportunity for some visitation. Can type, some shorthand, experience with mimeograph machine, and also drives a car. 375-9D

University student wants organist position in Minneapolis near the U. Prefers directing children's choir but will accept adult choir. 4 years' experience. Concordia college grad. 375-10D

Middle-aged married man desires janitor work in Old People's Home, school, or other institution. Has second class engineer license. 375-11E

HELP WANTED

Widower with 5 children, ages 12, 10, 8, 6, and 4 years, urgently needs housekeeper. Fillmore County, Southeastern Minn. 375-12F

Widowed business man and 4 children, ages 8 to 16, seek experienced housekeeper. Oldest girl, attending high school, of some assistance. Modern home in Southern Minn. town. 375-13F

Elderly lady to keep house for elderly man in all modern farm home in Northern Wis. Light work, more for home than wages. 375-14F

Housekeeper wanted in Southern Minneapolis home near Lake Nokomis. 1 child in 6th grade. Light housekeeping, and plenty free time for self. To live in. Older woman preferred. 375-15F

Registered nurse needed in Lutheran home for the aged in Northern Minnesota. New modern building. Private apartment. 375-16F

Three positions open at Lutheran academy in Middle West in the fields of English, social studies, Latin, Bible, public speaking, library, and forensics in any combination. 375-17F

Parish secretary needed in Lutheran church in Story County, Iowa, town. 375-18F

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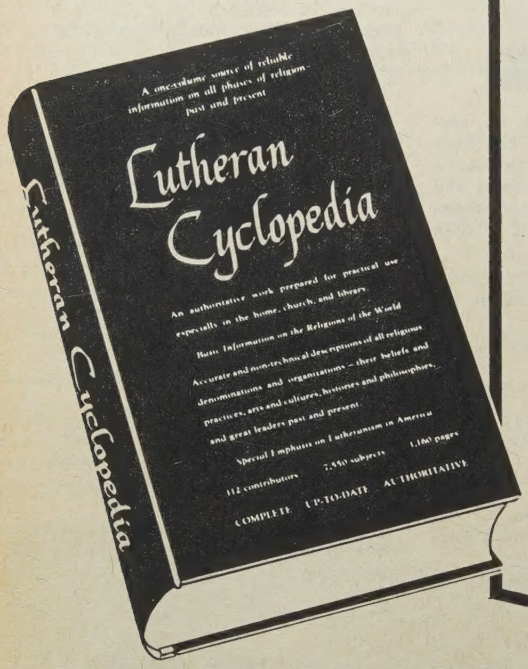

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